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SLAVERY.

[*From the Kentucky Reporter.*]

HINTS ON SLAVERY.

NO. 1.

What are the advantages of domestic slavery? Such an enquiry naturally suggests itself when we consider that in the circular address of our Senator in the General Assembly from this county, one part of four is taken up in exhibiting the evils which must necessarily result, from permitting those who own no slaves to express an authoritative opinion on that subject.

If I understand the argument of Mr. Wickliffe, it is in substance this. After expressing his decided hostility to every effort for calling a convention to amend the constitution of this State, he proceeds to give the reasons of those who favor that measure; which he reduces to three—first, that all officers, judicial and ministerial, shall be elective by the people; second, that judges shall hold their offices only for a limited period; third, "to effect an emancipation of slaves." The first two are dealt with in a very few lines, brief and bitter. The third project is argued at some length. He opposes it on the score of inhumanity to the slaves, by reason of the condition into which experience and reason also justify us in saying they must fall, as freed men, whether they remain among us or go to other States. He objects to it also, because the attempt to emancipate our slaves would not in fact succeed, but would only drive the slave-owners with their slaves to the southern States of this Union, where he supposes slavery must continue "for centuries yet to come." He considers the consequences of such a migration terrible "to the wealth and capital of the State;" and again adduces the argument from inhumanity to the slaves, as they would be removed to "countries where their slavery would be more intolerant than it is at present." The general diffusion of slaves over extensive portions of the nation, is looked upon as tending more to the final emancipation of the race, than gathering them in large masses; inasmuch as such a policy would "in time efface the distinctive marks of color"—and wear out, rather than break the chain of slavery. The wish is expressed that slavery should not be perpetual; and the conviction, that Providence will point out the means of effecting its extinction. But the opinion is stated, that it is better to retain the blacks in slavery than to turn them loose among us as freemen; and that any scheme "to be effectual must be general in all the States." Mr. W. then pledges himself "at all times to aid in whatever will tend to effect the emancipation of the whole slave population gradually." In the preceding argument he takes it as unquestionably true, that in any constitution which would now be formed, slavery would be abolished; and again warns slave-owners throughout the State "of the danger to the tenure by which they hold their slaves' which would result 'from a convention.' He refers to the yearly returns of the commissioners of tax, and states as his opinion that not "one voter in ten, in the State. is a slave-holder." "In this state of the polls," he asks, "what chance can the slave-holder have to retain his slaves, if by a new constitution he is left at the mercy of the annual Legislature of the state?" Again he argues "that while the constitution secures the rights of the masters to their slaves, the religious societies that abhor the principle of slavery, feel themselves restrained to be silent as to its evils: but so soon as it becomes a question to be settled in a new constitution, all such feel themselves called on by the principles of their religion, to act, and will act, as their consciences dictate." In this contest, already so unequal, he supposes that for three hundred miles along our northern border, the non slave-holding States and their presses will exert their influence against the slave-holder. Amid these multiplied evils, it will be too late to repent "that he has from prejudice, passion, or whim and caprice given up a constitution under which he was happy as well as secure in the possession of his property." An appeal "to every sober-minded man of every party"—and a serious admonition to the slave-holders in particular, to have this subject settled and their final determination known before the next session of the General Assembly, closes the argument. The paper from which the foregoing analysis is taken is addressed "to the freemen of the county of Fayette," and published in the Reporter of February 17th, signed R. Wickliffe. It has been my object to give a fair, indeed an ample abstract of the argument, and that, as far as my limits would permit, in the words of the author. I think he will not complain of injustice on that score; or if any has been inadvertently done him, he has some reason to know that there are very few persons who would deal with his errors more lightly, or receive the truths he would utter, with the increased favour derived from high personal consideration, more readily than myself.

I have been myself opposed to the project of calling a convention to amend our State constitution; and have manifested that opposition in a public manner. I now see no reason to think, that I was then in error. No State that is deeply involved in difficulties, of whatever kind, can live quietly under any regularly administered government. Nor could it form any scheme of fundamental law, which would be the most acceptable to itself in the ordinary condition of its affairs. Hence it has grown into a maxim, that a period of great public excitement is not the best time for amending the constitutions of States. Perhaps for fifteen years back in this State, it would not have been wise to call a convention.

Mr. Jefferson has said, he was convinced it would be to the advantage of mankind if all nations could call conventions to examine into the state of their civil constitutions three or four times in a century. Though there may be some eccentricity, there is also much wisdom in this reflection. I think no assemblage of persons in any nation, who represented the body of the people, has at any time met, without producing a salutary effect on the institutions of their country. No revolution has ever been brought about by the desire of the mass of the people, that did not give them ultimately a better condition of government. Every attempt to give dignity to the common people, the bulk of mankind, by an increased participation in the ordering of public affairs—from the secession of the Roman tribes to the sacred mount, and as much farther back as history will carry us, down to the late convention in Virginia, has added more or less to the progress of free opinions. To avoid the force of this reasoning as applied to ourselves, it must be shown, that by a fortunate application of all the knowledge of mankind in relation to government, and by the most happy concurrence of every necessary circumstance, we at last succeeded in establishing a perfect constitution. Yet "that the present constitution is imperfect all admit;" Mr. Wickliffe himself being judge; who adds to that admission, the declaration, "I would myself make alterations in the constitution, *were it left alone to me.*" As this precedent condition is not likely to be acceded to, that part of the subject need be pressed no farther.

Our constitution is an excellent one. In addition to the veneration which I feel for it as the organic law of my State, under which I have lived and was born; and the hardly inferior regard which it challenges as a very high effort of intellectual power, for the time in which it was formed, and the opportunities of those who gave it birth; there are personal recollections which commend it in a peculiar manner to my admiration. That the lapse of more than thirty years, during which the human race has made very great advances, should have exhibited some considerable errors of theory, and some practical inconveniences in our system, is no disparagement to those who formed it under a state of things somewhat different from the present. In the declaration of our national independence (an authority we all bow to) it is asserted "that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing forms to which they are accustomed." Acting upon this principle, and clinging with parental fondness to the instrument they had produced, the gentlemen who formed our present constitution, while they recognized the right in every community to alter or even to abolish its government, interpose the most intricate machinery for the execution of any such projects; and by the provision for its amendment have provided effectually against any alteration. Let any one consult article 9th, and he will see no reason why the most nervous admirer of that instrument should dread its fate. If the whole commonwealth with one accord were to demand its alteration, it could not be effected in much less than three years (a period as long as the cycle of some politicians!) from the meeting of that General Assembly which should set vigorously and successfully about its accomplishment. If to this we add the repeated votes of the people and the Legislature, twice of one, three times of the other, a majority of all who are entitled to vote being required at every step, and those who do not vote counted in the negative, and other obstacles that interfere, it may be safely said there is no probability that a convention will be speedily called to amend the constitution of Kentucky.

With this view of the subject, it is not necessary that I should point out any portion of that instrument which I might consider defective; the more especially as the propriety of calling a convention was not the subject I wished to consider. It may be proper to observe that the reasoning of Mr. W. on that matter seems to me to be destitute of his usual ability, and his array of the opinions of his adversaries incorrect. I except of course the question of slavery, which I design more particularly to examine. While I admit therefore that our affairs are tolerably well conducted under the existing constitution, and believe that it is nearly hopeless to attempt its amendment, I have made these general observations, to show, that in a period like the present no danger is to be apprehended from the calling of a convention, and therefore that no attention is due to that view of the subject which attempts to make the questions of slavery and old constitution, or convention and emancipation reciprocally operate on each other. Indeed it appears extraordinary to me that those who hold the opinions avowed in the circular should not have considered any such mingling of debated questions highly injurious to the success of their cause: for in that paper itself, it is in substance admitted, that nine tenths of this community favor opinions, whose probable success is urged as a reason why another set of opinions about which the same community is more nearly divided should not succeed. If nine tenths of the voters of this State favor emancipation, it seems curious to urge them to oppose a convention for the reason that a convention would also favor emancipation. I have taken a different view of this subject, and been led to different conclusions. By making Mr. Wickliffe's argument the foundation of what I intend to say, it will afford me an opportunity of remarking on certain principles of great importance to us all, in regard to which doctrines are inculcated from which I dissent. B.

SABBATH SCHOOLS.

For the Western Luminary.

The Third Annual Report of the Fayette County Sunday School Union.

[Presented April 17th, 1830.]

With unfeigned gratitude we would render thanks to God, that he has spared us to witness another anniversary of this institution.

It must be in the highest degree pleasing to every pious and benevolent heart, to observe the uniform growth and spread of the Sabbath spirit throughout our happy country; and it is with pleasure we announce to the patrons and friends of the Sabbath School cause in our town and neighbourhood, that at no time has so deep an interest in behalf of this institution been manifested. Several new schools have been organized within the last year, and some that were declining have been greatly revived. It is to be hoped that the very best spirit is felt by many of the teachers. That by them this work begins to be realized in all its deep and eternal importance; not as a work of ostentation, or even of pleasure, but of *duty*. That many, very many of them enter upon the solemn duties of the Sabbath, in the spirit of their Divine Master who blessed little children, and suffered them to come unto him. That they consider all instructions in any way connected with the church, as intended ultimately to save the soul, and they consequently must be accountable for their faithfulness in this important trust, in that decisive day, when all actions done in the body shall be the subject of adjudication. Your Managers think they observe a growing spirit of this kind among our teachers, and they hail it as the precursor of glorious days to the church. While they take this opportunity to affectionately remind all teachers of Sabbath Schools, that the ministers of the Gospel, and other officers of the church, are now looking to them as the sowers of the good seed in the spring time of life. Let them see well to it that they sow *only* the good seed, unmingled with the leaven of sectarian selfishness. That they feed these babes with the sincere milk of the word, and that wherever they may meet with their pupils during the week, and in the ordinary intercourse of life, they consienciously labour to let their light so shine before their dear children, that their tender hearts may be led to glorify God.

Much as we rejoice in the many benevolent and good-doing societies with which our country is blessed, we do not hesitate to pronounce the Sabbath School system as amongst the best of them; and we would recognize the hand of God in this thing, and pour forth our most devout thanks to him that he has blessed the world with this simple device of doing good. It is but the carrying out of his own plan. From the history of both old and New Testament times, it is manifest that God has always regarded in a peculiar manner the infant part of our race, and our creator has so compounded our nature, that our fatal degeneracy itself has left this feeling towards children almost untouched, and nothing can deface it but practical depravity.

When we remember these facts, and observe the facility with which the youthful mind is moulded to almost any purpose, and look back upon the examples of antiquity, when youth were considered the property of the commonwealth, and had their minds formed to ambition and to blood; we cannot but be surprised that the church was so long insensible to her greatest interest and duty; and suffered, even the children of her members, to be almost entirely neglected. A wiser policy and holier solicitude, now marks the course of the church. She has become in some good degree awake to the obligations she is under to the rising generation, and desirous to make amends for her former neglect by future activity.

The happy device of Sunday School Libraries, comprises in it perhaps more advantages than any part of the plan. Every well regulated and efficient Sabbath School furnishes the church to which it belongs, with a most useful circulating Library. By this means a taste for reading is produced, especially among the young. Not a fastidious taste which rejects every thing that does not glow with the fervor of passion and imagination, or feed our sectarian prejudices. Your Managers have examined this matter with care, and do not hesitate to pronounce many of our Sunday School books to be among the best written books of the age, and better calculated to generate true piety and do away sectarian feeling than any books we have seen.

The principle which guides the publishing committee of the American Sunday School Society, is that of charity and good will to all who love our Lord Jesus Christ in sincerity. We are assured that this land will be preserved inviolate, and we are equally confident, that so long as it is, no weapon formed against the Sabbath School system can prosper. It is highly gratifying to find that the Board of Managers of the American Sunday School Union, have thrown into circulation two valuable periodicals, viz:—The Sunday School Teachers Magazine, and the Youth's Friend. We would take this opportunity of recommending these works to all the friends of Sabbath Schools.

It is a principle of our nature that we feel disposed to exert ourselves in any cause which is in successful operation. This principle is doubly operative with the christian, when to human effort he sees the divine blessing added. Suffer your Managers therefore to strengthen themselves, and encourage you, while we look for a moment at the astonishing success of the project in which we are embarked.

During the year which ended on the 26th of May last (1829) the Managers of the American Sunday School Union, published for the use of Sunday School Libraries,	447,000 vols.
Other publications, such as Bibles, Testaments, and Hymn books, and apparatus for Sunday, and Infant Schools	237,740
Copies of the Magazine,	36,250
Copies of the Youth's Friend,	157,000
Amounting to	877,990
The number of scholars which were receiving Sabbath School instruction in the United States in May last, was	349,202
And the whole number in Christendom,	1,567,000

How cheering is the prospect which this state of things presents. Let us not forget that there is much, very much yet to be done.

Your Managers would say, the reports from most of the schools in connexion with this Union are highly encouraging.

In the First Presbyterian church there are forty teachers—twenty male, and twenty female. The number of scholars an an average about 200. The Union Question book is used. They have a library, which has received considerable additions during the year. There are two Bible Societies among the children of this school.

The Managers of the Baptist church Sabbath School report—That the name of their School, is the Bible Class and Sunday School Society of the First Baptist church Lexington. They have four male and five female teachers, and fifty scholars. They use the Union Questions, and take one copy of the Sunday School Teachers Magazine. They observe the Sunday School Concert; the teachers also have quarterly meetings to consult upon the business of the school. Their Library consists of about 150 volumes.

In the M'Chord church Sabbath School, there are twenty-three teachers and one hundred and twenty-one scholars. The Union Questions, spelling book and catechism are used in this school, according to the capacity of the scholars. Two copies of the Magazine are taken in the School. The Sunday School monthly concert of prayer is observed. The teachers meet once a month, to consult measures for promoting the prosperity of the school; and also once a week, to examine unitedly the lesson for the ensuing Sabbath. There is a library attached to this School. The Pastor has visited the School occasionally during the year. In one instance a little boy who attends this school, was the means of inducing the family in which he resided, and who had been but too much in the habit of neglecting the scriptures, to read the Bible and examine with him the Sabbath School lesson. There is a society among the children of this School, the object of which is to aid poor Sabbath Schools in the neighbourhood.

The Wolf Run Sunday School report, that they have ten teachers and thirty-five scholars, who usually attend upon the school; in the summer there are from forty to fifty. They have a Library, consisting of 113 volumes.

The Pisgah Sabbath School report, that they have five male and five female teachers, and seventy scholars, and the number is daily increasing. All the teachers are professors of religion except one. They use the Questions, and expect hereafter to take the Sunday School Teacher's Magazine. Instead of the Sunday School monthly concert for prayer, they have Sabbath School prayer meeting every other Sabbath afternoon; which is attended by teachers, parents and scholars. They have a library of one hundred and fifty volumes. Various measures are used to increase the number of scholars, and improve their character. Among the most effective of these, are the lectures of the Pastor, every Sabbath morning, addressed both to teachers and children, and his visits to families to induce the parents to send their children to the school.

The Bethesda Sunday School. This school has about forty-five scholars. None of the Magazine are taken, nor is the Sunday School concert observed. They have a small library. This School was established amidst great opposition.

Your Managers submit this report, only remarking that no report has been received from the Bethel Sabbath School.

TRACT CAUSE.

For the Western Luminary.

First Annual Report of the Young Men's Auxiliary Tract Society of Lexington, Kentucky.

[Presented April 14th, 1830.]

In presenting our first Annual Report, we cannot forbear the expression of our heart-felt gratitude to the Author of all good, that in the dispensation of his providence, we have been permitted to form ourselves into a Society, for the purpose of disseminating religious truth. Our gratification at being thus engaged, results in no small degree, from the assurances which a knowledge of the past, and the experience of every day multiply around us, that the cause in which we are engaged, has received, and is still receiving, the marked approbation of Heaven. If the dispelling of the mists of ignorance and superstition, the removal of error, the comforting and confirming of the children of God, and the bringing of thousands into the kingdom of Christ, be any proof that the means used to effect these happy results have received the blessing of Jehovah, then we have abundant reason to rejoice in the righteousness of our cause.

Ever since this efficient plan for the dissemination of Divine truth was first put into operation, it has been a matter of wonder to many, that a system so admirably calculated to promote the best interests of mankind, and withal one so simple, and attended with so little comparative expense, should not sooner have attracted the attention of the friends of righteousness. But the Almighty seems to have reserved the glory and honor of this work for those who live in the present age. It must be evident as the noon day sun, to every observer of the events which are transpiring around him, that an important crisis in the religious world is at hand. And it is equally evident to us, that Tract operations are to be no inconsiderable agent in the ushering in of this period, in which is to be displayed the wonderful power of the Almighty. Little thought the French philosopher, when circulating his infidel Tracts, that he was putting a weapon into the hands of the people of God which was destined to act a most conspicuous part in the final subversion of those principles, which he fondly thought it destined to establish. Little did he suppose, that that on which, in the madness of infidelity, he mainly relied to "*crush the wretch*," would, instead of being a "besom of destruction," prove a "savor of everlasting life." It is a received axiom in philosophy, that great effects often result from little causes. The falling of an apple led the mind of the great Newton to construct the wonderful theory of gravitation; by which he was enabled, as with a magic wand, to dispel the superstitious and absurd notions of his predecessors, and to account, in the most conclusive and satisfactory manner, for phenomena, the knowledge of whose causes had baffled the united efforts of all the mighty geniuses who had preceded him. A tract which cost ***half a cent*** has been put into the hands of the man who was "living without God and without hope in the world," and by the blessing of Heaven on this apparently trivial circumstance, he has been led to rejoice in God his Saviour. We should weary your patience were we to enumerate all the cases of this kind which have fallen under our notice. Indeed, the whole history of Tract operations, since the issuing of the first unhallowed production of Voltaire to the present interesting anniversary, has afforded a most happy and triumphant illustration of the above axiom.

But we wish not to disguise the fact, that this very beautiful simplicity in the Tract institution, which we are so fond of, has, by some, been made a ground of objection. But we are not to regard this as a strange thing; for the Gospel itself has been most violently assailed on the same principle, in all ages of the world. Divine truth is too simple, too unassuming, to be relished by the proud carnality of the human heart. It seeks something more imposing, something more congenial to its depravity.

The last year has formed a new era in the cause of Tract distribution. It was the high privilege of the promoters of this cause in the city of New-York, to put into operation a system which has been productive of the happiest consequences. It

has placed the cause in a new attitude, and opened a still more extensive field of usefulness to the friends of the Redeemer. We allude to the plan of furnishing a Tract monthly, to every family in the cities or towns, or sections of country in which Societies may be established. This plan, wherever it has been put into operation, has succeeded beyond the expectations of its most sanguine friends. Where opposition and abuse were expected by the distributors, they have met with kindness and even gratitude. Any one at all acquainted with this subject, must be forcibly struck with the singular adaptation of this system to the exigencies of a large portion of our community. It carries salvation to every house, and brings all, as it were, under the stated ministrations of the Gospel. Often has the sigh of penitential sorrow, and the tears of joy and gratitude, greeting the distributor in his monthly round, told him, with an impressiveness beyond the power of language, the impression made by his last Tract.

Since July last, we, in conjunction with the "Female Tract Society," (to which ours is Auxiliary) have been proceeding according to the monthly distribution plan. Our Society has distributed, since that time, 20,000 pages of Tracts. In addition to which, we have also distributed several hundred *handbill* Tracts in the Market-houses. The visiting committees furnish but one or two cases in which Tracts have been refused. The general tenor of their reports is, that the Tracts were received with thankfulness and gratitude. Thus far, we have met with nothing that deserves the name of opposition. In reviewing the past, we see abundant matter for encouragement and exertion, and none for despondency. The future lies open before us, presenting a field of usefulness worthy of all our energies, of all our prayers.

For the Western Luminary.

ELKTON ACADEMY,

And general remarks on the subject of teaching.

A well conducted literary institution is an unspeakable benefit to any community, as its influence will be to keep up the standard of education, to prevent the numerous and unhappy disadvantages which attend a loose and superficial system of study, and by a certain and effectual method, to cultivate and thoroughly to discipline the mind, and to prepare it for the noblest employments of life. Institutions of such a character it is to be regretted are scarce, and still more to be regretted, that in some instances where they do exist, they are but little appreciated and by far too little patronized.

These thoughts were suggested to the writer of this article, by the condition of the Elkton Academy, which he visited during a recent tour to the western part of Kentucky. This is an institution which merits the highest encouragement, and yet it obtains but very little of the public patronage. It was originated a few years ago, by the enterprise of a few individuals in the Muhlenburgh Presbytery.—The Principal, the Rev. John Pierce, is a gentleman admirably qualified, in several respects, for the important station he occupies. As a scholar he is profound, having received the first education which our eastern colleges could afford; and as an instructor of youth, his plan is to bring his pupils thoroughly to understand what they study;—and to carry this plan into successful execution, he labors with the most unremitted diligence. There is nothing of that literary foppery and external parade about Mr. P. which some display, and which, though in the estimation of men of sense, pass for trifles light as air, yet with superficial thinkers (by far the majority in the world) constitute the great man. He is a solid, substantial, unobtrusive man, whose worth is only known to such as enjoy the intimacies of his society, and the evidence of whose merits as a teacher, appears in the sound and excellent scholarship of his pupils, an evidence which, though of the most certain and satisfactory kind, is from necessity too slow in its development, to attract suddenly to any very great degree, the attention of the public; we think, however, if the institution does not for want of sufficient patronage perish, before such evidence is extensively known, it must eventually acquire an important reputation.

The Elkton Academy is a preparatory institution; its object is to train up young men to a thorough acquaintance with the classics, and thus to get them ready for the higher branches of a collegiate course. A foundation is here laid for the future acquisition of knowledge. The importance of institutions of this kind, considered in connexion with their good or evil influence upon the future scholarship of the student, is not generally appreciated as it should be. It is here he forms those habits of close and diligent application, or of carelessness and inattention to his studies, which he will almost inevitably carry with him into every after department of education. It is on this account that the sound and thorough going system of instruction pursued in the Elkton Academy, particularly recommends that institution to all who are contiguous to it, and who covet for their children a profound and solid education; as it is a system which observes the most diligent and scrupulous attention to discipline the mind of every student, into habits of investigating and understanding thoroughly whatever he attempts to study. The object aimed at by the adoption of such a system, is to avoid superficiality in learning, and to lay a good foundation for a thorough and substantial education. Such an institution as this is calculated to be a great public benefit; yet surprising to relate, without intending a reflection upon those who live in its vicinity, it is actually struggling for existence: and it is with feelings of regret we see, amidst the large population which surrounds it, so few who are willing to sustain it.

Whilst speaking on this subject, we cannot help expressing a wish, that the same excellent plan of instruction adopted in the Elkton Academy, could prevail more generally in our schools and colleges than it does. The advantage of such a system, when perseveringly pursued, is, that it forms one of the most important habits that we can acquire in the whole train of mental discipline,—that is, the habit of profoundly investigating every subject on which the attention is turned,—the habit of making thorough work with every branch of study. Let such a habit be once acquired, and it will accompany the individual who obtains it, and exert a happy influence upon him in every department of life. He will be far more efficient and useful than he could possibly be without it. The correctness and profoundness of his knowledge will gain him the confidence of himself, and his fellow men, his influence must necessarily increase, and consequently his power for blessing the world.

The tendency of the opposite system, which rushes a student rapidly forward from subject to subject, and which does not labour with agonizing efforts, to drill him into habits of profound and thorough study, is exceedingly pernicious to the mind. It invariably creates a disposition in the student, to give an imperfect and superficial attention to every thing, which becomes in any degree the subject of his attention: his mind remains undisciplined, and his faculties necessarily enervated; he views every subject in a dark and confused manner; without any method in the arrangement of his knowledge, it is thrown together in the utmost disorder. There is nothing in which he is profound, or about which he is competent to express a correct opinion, and it is vain for him to expect eminence in any occupation whatever, where mental discipline and improvement are essential to promotion.

It is to be deeply regreted, that notwithstanding all the glaring disadvantages of such a system, it is the one too commonly adopted and pursued in the West. It is a system founded on the most mistaken notions of the human mind. Instructors of youth who practise such a system, are guilty of degrading and keeping down the standard of education, which is already too contemptible in this state. They may in some sort be regarded as the murderers of the intellect, and with a spirit partaking of vandalism, they would bring again upon our world the dark ages of learning.

Parents themselves, often become the promoters of such a system, by an improper anxiety to have their children hurried through their studies. This in many instances may proceed from mercenary motives, to avoid the expense attending a protracted course;—but how low and debased the views of such as are influenced by these unworthy motives, they present so many humiliating pictures of the degradation of human nature. How insignificant are the treasures of Crœsus, when contrasted with the immortal mind, and the proper cultivation of its noble faculties: and how niggardly the parsimony of that parent, who would doom this godlike part of his children, to neglect and moral desolation, for the sake of his pelf, esteemed by him far more precious.—Thus sacrificing his offspring to Mammon, with a spirit, which in some of its characteristics, is not much unlike that which prompts the blind devotee of Paganism to throw the fruit of his body to crocadiles and other monsters, whom his blind mythology has deified.

There are others again that encourage the rushing system who are influenced by considerations of a different kind. Some who from the fact of being ignorant experimentally of what a profound education is, and what are its attendant advantages, cannot appreciate its immense importance, but regard every thing beyond the simple knowledge of the English rudiments, as unnecessary accomplishments, which may without any serious detriment be dispensed with. It is therefore a natural consequence that such persons should give preference to a plan, which will rapidly carry their children through the form of an education, and dismiss them speedily from what they consider the almost useless servitude of books. Whilst we pity the ignorance of such parents, we can only say, alas! for their children, that their education should be directed by such blind and insufficient guides.

There are others again who from absolute pecuniary inability, could not, however anxious they might be to do so, continue their sons long enough at school to give them a complete course; and from a gross and fatal mistake about the proper plan to be pursued under such circumstances, desire to have them taught every thing, within the narrow compass circumscribed by their limited means:—and thus they give their approbation and encouragement to the same superficial and pernicious system. They send their children to school to be intellectually ruined, to be hurried through the whole range of College studies, in a time scarcely sufficient for half the course, and to turn out into life with the name without the reality of learning—superficial smatterers at best. The plan is a bad one, attended with a waste of money and of mind. Even if pecuniary means are small, an appropriation of them on such a plan, is not the most effectual method for rendering it available in the education of youth. The same funds, would beyond all comparison be more profitably expended, if they were employed in carrying them through but half the course, on the system of slow, but sound and thorough going study, even though they should gain nothing but the habit of close and profound investigation: such a habit constitutes one of the grandest desideratums of education, and where its influence is not prevented by the operation of hostile circumstances, will always make the great and accomplished man.

Let Parents and Preceptors then, labour to encourage and promote such a system of study; it is fraught with incomparable benefits to their children and their pupils—their country and the world. Let them exert their united influence, to banish from our schools and colleges the rapid and superficial system, whose effects are disastrous upon the mind, weakening instead of strengthening the intellectual powers, blending and confounding even the imperfect knowledge obtained in such a course, and unfitting the individual who has been under its influence, for any thing like eminence in any department of life, or any thing like extensive usefulness in his day and generation. VIATOR.

ROMAN CATHOLIC INQUISITION.

That our Protestant readers may have a correct knowledge of the nature and design of the Roman Catholic Inquisition, we have placed before them an extract from the Constitution of the Inquisition as enacted 31st October A. D. 1242. Such are the fundamental principles of the Inquisition, which have been confirmed and perpetuated by the Bulls of Popes to the present day. In the Register of 1819, the Pope Pius VII. and the congregation of "*the Universal Inquisition*," announced themselves as the authors and abettors of the Inquisitorial system.

"1. *Ut Heretisi*—That the heretics, condemned by the Roman Catholic Church, &c. are to be handed over to the secular power for punishment, (*where the secular power supports this tribunal.*)

"2. That heretics, though penitent, are to be perpetually imprisoned.

"3. That heretics are to be taken up every where and consigned to the Inquisitors.

"4. That the favorers and abettors of heretics are to be punished, as well as heretics themselves, &c,

"5. That they are, by virtue of the same law, to be punished in like manner, even in case they would make their escape and fly to another country.

"6. That the repentance of heretics who relapse is not to be received.

"7. That their appeals are not to be listened to or received.

"8. That their descendants, to the second generation, are to be deprived of their temporal benefices and public offices.

"9. That the Inquisitors are to be favored every where.

"10. That heretics are to be carefully kept in custody until they are condemned.

"11. That heresy is to be accounted among public crimes, and adjudged greater than the crime of *high treason.*

"12. That the impenitent heretics are to be *burned alive.*

"13. That the favorers of heretics are to be perpetually banished, and their posterity confiscated.

"14. That *the children* of the favorers and abettors of heretics are to be deprived and expelled from all dignities and honors, except they would discover (*inform*) of some heretic.

"15. That heretics are to be always looked upon and considered as *infamous* people, and *not to be confided in;* that their goods are to be confiscated, and that their children cannot inherit their property.

"16 That those who are *suspected* of heresy, unless they satisfactorily clear themselves from that suspicion, are considered as *infamous* people, and as *banditti;* and, if they persevere for twelve months, under this *suspicion*, they are to be condemned as heretics, &c.

"17. That those invested with the *civil* power, and rectors in their respective places, are to be bound down by *an oath* to prosecute heretics publicly.

"18. That many more punishments, to be mentioned hereafter, are to be inflicted on those who favor heretics, and also on those who believe them.

"19. That these laws are *universal*, and are to be observed and put in execution every where, &c.

"20. That heresy is *never* to be tolerated, but, on the contrary, is always to be *punished.* HERESIS NUNQUAM TOLERANDA, SED SEMPER PUNIENDA."—*Chris. Watch.*

POPERY IN HUNGARY.

The following awful confessions, as drawn up by Jesuits and forced upon converts to Popery in Hungary at the time of their public renunciation of the Protestant faith, are from a work published in Germany in 1823, by G. Ch. Fr. Monike, and entitled "History of the Hungarian form of Curses." The form consists of 22 articles. We have room only for the nine which follow:—[*N. Y. Obs.*

"We confess that the Pope at Rome is the head of the church, and that he cannot err.

We confess and believe that the Pope at Rome is the Representative of Christ, and has full power to forgive and to retain sin arbitrarily, and to cast into hell, and to excommunicate whomsoever he pleases.

We confess that the most holy Pope is to be honored by every one with divine honor, just as it is due to the Lord Christ himself.

We confess that the reading of the Holy Scriptures is the cause of all corruptions and sects, and the fountain of blasphemy.

We confess that angels and men must esteem the holy Virgin Mary higher than Christ, the Son of God.

We confess that every priest is greater than even the mother of God, Mary herself, inasmuch as she brought forth the Lord Christ only once and brings him forth no more; but a Roman priest sacrifices and creates the Lord Christ, not only once, but whenever he pleases.

We confess that the Pope at Rome has power to alter the Holy Scriptures, and to add and to diminish as he pleases.

We confess that the Roman faith is the Catholic one, is unadulterated, divine, saving, primitive, and true; but that the Evangelical, which we have voluntarily renounced, is false, erroneous, blasphemous, cursed, heretical, pernicious, seditious, wicked, fictitious, and invented. As therefore the Roman religion, as of one kind, is thoroughly and perfectly good and saving, we curse all those who have introduced to us this opposing and wicked heresy of two kinds. We curse our parents, who brought us up in the heretical faith. We curse likewise those who made the Roman Catholic faith doubtful and suspicious to us, and we curse those who administered to us the cursed cup. Yea, we curse ourselves and call us cursed because we made ourselves partakers of this cursed heretical cup, out of which it is not lawful to drink.

We also swear that as long as we have a drop of blood in our body we will persecute this cursed Evangelical doctrine and eradicate it secretly and publicly, violently and deceitfully, with words and with deeds, the sword not excluded. Finally, we swear before God, before the holy angels, and before you here present, that in case of a change (in church or state.) we will never, either from fear or complaisance, depart from this saving Roman Catholic and divine church, nor turn again to or embrace the cursed Evangelical heresy.

From the General Baptist Repository.

THE DESPONDING MINISTER.

A godly minister, who for many years discharged the pastoral office with great credit and considerable usefulness to his people, hearing that a neighbouring brother was rendered unusually instrumental in converting sinners, was so discouraged in consequence of his want of such success, that he declined his public duties, and retired to his chamber: lamenting that he had ever entered on the ministry, supposing that God had not called him to the sacred work. Several of his congregation waited on him, and entreated him to resume his official duties; observing, that he had been rendered very useful to them. But all their entreaties were in vain. At length, a plain, serious man, a cooper by trade, visited him, and earnestly requested that he would continue those labors which had been so exceedingly beneficial to his soul. The distressed minister wept, and replied, "Why do you press me to persevere in a station to which I was never called! Only think of brother P——: how many souls have been awakened by him; and I have preached for so many years with little or no success in this way." "It may be so." answered the pious man; "but see, sir, I am a cooper: now, any strong man can go into a wood, and cut down a tree; but it is not every one who can make a good tub of that tree when so cut down. So you, though not singularly useful in cutting down trees, or awakening sinners; yet you build us up in our most holy faith, and ought not to decline your important work." This observation operated instantly on the desponding servant of God: he cheerfully resumed his public labors, and greatly edified his affectionate people.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 26, 1830.

REMOVAL OF THE INDIANS.

This subject being under consideration in the Senate, April 6th, Mr. Frelinghuysen, of New-Jersey, spoke in opposition to the measure. His speech, published in pamphlet form, has been sent to us by some unknown friend. It is an able defence of the rights of the Indians, and a strong appeal to the honesty and good faith of our government to protect, according to their treaty engagement, the Indians in the quiet possession of their lands.

He shows from the uniform policy of our government towards them, from their original possession of the country and from our treaties, that we are bound to secure them in the peaceable enjoyment of their lands, and to protect them against the encroachments of both individuals persons and states. Other senators spoke against the bill. It was however carried without amendment. The blank, appropriating money to enable the President to carry into execution the bill, was filled with $500,000. The bill has not yet been acted on in the house.

REVIVALS.

The religious journals are beginning again to be enriched with the records of God's grace and goodness in the awakening and conversion of sinners. In examining a summary account of revivals in the last number of the Philadelphian, we observe that more than *thirty towns* and counties are at this time or have been lately visited by the special influences of the Holy Spirit, and the number of those stated to have become hopeful converts is *one thousand and sixty-seven.* The number of converts in many instances of revivals is not stated. So we see the Lord is carrying on his work, and in some places sinners are enquiring what they shall do to be saved and are pressing into the kingdom of God. Let christians in all places rejoice and give thanks, and pray that these revivals may extend and their number be multiplied.

LIBERIA HERALD.

Through the politeness of Mr. Gurley, the Secretary of the American Colonization Society, we have received the first number of a newspaper recently commenced publishing at the colony in Africa. The number before us is dated March 6th, 1830. It is called the Liberia Herald. We hail it as a messenger of good news from a far land—as a visible and palpable evidence, that there is *one spot* on the coast of degraded and injured Africa consecrated to freedom, to humanity and religion. The paper is edited and we believe printed by colored persons. Mr. Russworm, the editor, has received a liberal education, being a graduate of Bowdoin college, and is well qualified to conduct the editorial department. The specimen before us of his talents and judgment in this business is highly creditable, and gives promise of his being highly useful to the colony.

By the Herald we learn that the Rev. George Erskine and family from East-Tennessee, had arrived there safely and in good health. Mr. Erskine is a respectable preacher of the Presbyterian denomination.

They now have in Liberia, sacred to independence and liberty, a press in operation, schools established, and the Gospel preached. Shall not that colony be cherished? Is it not worthy of patronage? And shall not the Society, which has planted it and thus far reared it up, be supported in its noble work? We believe it is gaining the confidence and affections of the American people.

The "Education Reporter and Weekly Lyceum" is a new paper just commenced by Willis and Rand, publishers of the Boston Recorder. Its object is to promote "Popular and General Education," in the most familiar manner. The object is certainly a good one, and we doubt not the paper will be well sustained, as the editors have great facilities for the support of such a work.

The Rev. J. D. Paxton has received invitations from the Versailles and Grier's Creek churches to become their pastor; also an invitation from the church in Danville to take charge of that church. In both instances the calls are unanimous.

We commence to-day the publication of a series of interesting and able essays on slavery, which have appeared in the Kentucky Reporter. To those of our readers, who take any interest in the subject, we recommend a careful perusal of them.

For the Western Luminary.

IDOLATRY, OR IMAGE WORSHIP, &C.

SECOND COMMAND.

Ques. What is forbidden in the second commandment?

Ans. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Ques. What is the chief sin forbibden in the second command?

Ans. Idolatry, or worshipping of the true God by images.

Ques. What do you mean by an image?

Ans. The picture, shape, or likeness of any creature in heaven, or on earth, or in the sea.

Ques. When is a person guilty of worshipping God by images?

Ans. 1st, When he frames or takes any material picture or similitude, and sets it before him in worship; as the Papists do, who paint God the Father under the likeness of an old man; and Jesus Christ in the likeness of a young man, or of a lamb; and the Holy Ghost by the figure of a dove; which is plainly to "change the glory of God into an image made like to corruptible man, and to birds and four-footed beasts;" which the apostle condemns, Rom. 1. 23.—Secondly, A person is guilty of it, when he hath any carnal imagination or representation of God in his mind while worshipping him, as if he was like to a man or a creature.

Ques. May not an image or picture to look upon in time of prayer, be some help to us in devotion, as the Papists say?

Ans. No; instead of a help, it is a great hindrance.

Ques. How is it a hindrance?

Ans. It promotes carnal and low thoughts of God, who is a glorious Spirit, and infinitely exalted above all things visible or earthly. It is as great a dishonour and disparagement to the majesty of God to represent him by the dead image of a creature, as it would be to represent a King by the picture of a frog.

Ques. But may we not have such images of God or of the persons of the Trinity by us, if we do not worship them?

Ans. No; for it is an abomination which God expressly forbids, Deut. 4. 15, 16. "Take ye good heed to yourselves, (for ye saw no manner of similitude on the day that the Lord spake to you in Horeb out of the midst of the fire) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure," &c. And further, it is impossible to frame an image of him that is infinite, spiritual, and invisible; and therefore he frequently asks the question as in Isaiah xl. 18. 25, and xlvi. 5. *To whom will ye liken God!* Surely no shape of any creature, no dead image, can be a fit representation of the living God.

Ques. But may we not have a picture of Jesus Christ, who is truly man?

Ans. No: Because, 1st. His divine nature, which makes him to be Christ, cannot be pictured at all. 2nd. He left no picture of his body when he left the earth, nor any account of his features, as it were on purpose to discourage any to draw his picture. 3d. His body, as now glorified, cannot be represented by any artist whatsoever; so that the pictures now made of him must be greatly debasing of his glorious person. 4th. If any such picture be designed to excite devotion, it is a breach of this command, which forbids all worshipping of God by images.

Ques. Why do Papists leave the second command out of their Catechisms and public offices!

Ans. Because it so expressly condemns their images, crucifixes and idolatrous practices.

Ques. Will it free them from idolatry, to say they only worship God or Jesus Christ before or by them, but not the images themselves!

Ans. No; for the command forbids even bowing or kneeling before them. And, if this shift could excuse even the Papists, it had also excused the Israelites in worshipping the golden calf, for they had it to say that they intended to worship Jehovah before the calf. Exodus 32. 4—5.

Ques. Is there any sin forbidden in the second command, besides idolatry, or worshipping of God by images!

Ans. Yes; the sin of superstition or will worship.

Ques. What do you mean by that?

Ans. Men's presuming to worship God by means of their own devising, adding human invention to God's institutions, or contriving other ways to serve and worship God than what he hath appointed or warranted in his word.

Ques. How think you, can protestants, calling themselves Christians, justify themselves from the sin of idolatry, who assemble for the purpose of singing *what they call appropriate pieces before images?*

Ans. I cannot tell, but methinks God will say, who hath required this at your hands?

Ques. But they say, we do not sing those *suitable pieces* to the image, but before it!

Ans. Then the idolatrous Jews, were not at all blameable, for they only intended to worship Jehovah *before their image or golden calf.* "When Aaron saw it, he built an altar before it;—and said, to-morrow is a feast to the Lord." And yet because they did this, they are charged with worshipping the image itself, ver. 5. WILLISON.

From the Christian Herald.

ENGRAVINGS FOR THE BIBLE.

Messrs. Jennings & Halsey—I perfectly agree with the writer in the Christian Herald of the 6th inst. on the Fine Arts; that the proper use or application of those arts ought not to be condemned, but that at least one of those arts, viz, the art of Engraving, is very improperly used, I think no Christian will be disposed to deny, who has observed the number and character of pictures or engravings, with which many of our Bibles and other religious books are embellished, or rather, I would say, abused. Surely no person claiming the name of a christian, except a Roman Catholic, can say that his understanding has been enlightened, his devotion excited, or his heart improved, by viewing in his Bible the engraving of the Virgin Mary, with the Saviour in her arms, or those respecting the ascension and the second coming of Christ. If such engravings were calculated or intended for illustrating or explaining those passages of the Bible to which they refer, they might be permitted to pass without censure.—But when by means of such vanities, the Bible is made an article of extravagant speculation, by publishers and venders, and by purchasers an article of amusement and curiosity, some notice ought to be taken of it, and if possible the abuse corrected. This rage for pictures, however, seems rather likely to continue and increase, for scarcely a book is put into the hands of a child, even for Sabbath School, but nearly one half its pages are filled with cuts or engravings, which are no doubt generally considered innocent, yet in my humble opinion are not so; for, having had considerable experience as a teacher in Sabbath Schools and elsewhere, I have often found them injurious, having a tendency to draw off the mind from more important concerns; and this is perhaps not the worst effect they are likely to have. I fear that from the taste thus formed in Protestant children they may more easily be proselyted to the Roman Catholic religion. How easy will it be for artful teachers and priests under whose instruction such children may be placed, to persuade them that the images in their chapels, are as innocent as the pictures in the Protestant Bibles and other religious books, and that they are intended for the same purpose. As I have said in the commencement, I am not opposed to the art of engraving, or any of the fine arts if rightly applied. But if the engravers of our country cannot obtain a livelihood without engraving useless and pernicious pictures for the Bible—if they say as did the craftsmen of Ephesus upon another occasion, "ye know that by this craft we make our wealth," they ought to be advised to turn to some other employment, for in this they ought not to be encouraged. If the money expended in the United States, the last ten years, for these unnecessary pictures, had been applied to the purpose of publishing and circulating plain copies of the Bible amongst the destitute, how many hundreds, yea, even thousands might have been supplied that are

not. As church history informs us that painting and images, which have for ages been objects of worship by Roman Catholics, were first introduced into the primitive churches without any intention on the part of those who introduced them, that ever they should be thus used; so there may more evil arise from the introduction of engravings into the Bible and other religious books, than is generally apprehended. If the introduction of such things into the Bible may not be considered adding to the scriptures, it is at least an abuse of that Holy Book in the belief of

A PROTESTANT.

SUNDAY MAILS.

It is commonly supposed, that for many years after the passage of the law which compels the Post-masters to open their offices on Sunday, there was no opposition to it on the part of the religious community, and it is thought singular that after submitting to it quietly so long there should now be so much excitement on the subject. The truth is there was opposition from the first, and we happen to have in our possession, complete evidence of it. As executor of the estate of the late Rev. Dr. Morse, his papers came into our possession, and on looking them over a few days since we found the following petition to Congress, which is dated, it will be observed in 1811, the very year after the passage of the offensive law. The document in our possession is the *original petition*, the signatures of the petitioners being in their own hand writing.—*N. Y. Obs.*

To the Honorable the Senate and House of Representatives of the United States in Congress.

The undersigned, members of the Association of Ministers in and about Boston, beg leave respectfully to state,

That the Postmasters, in conformity to an act of this Commonwealth, providing for a due observance of the Lord's day; which act ordains, "that no person, or persons whatever, shall keep open his or their shop, ware-house, or workshop, nor shall, upon land or water, do any manner of labor, business, or work; (works of necessity and charity only excepted;") from the first establishment of the post-office till within a short period, have kept their offices for the delivery of letters shut on Sunday until sunset, except on extraordinary occasions, and themselves and their clerks have enjoyed the privileges of that holy day, in common with the rest of their fellow citizens.

For more than a year past, however, your memorialists, with deep regret, have observed and learned, that the post-offices in some places are opened for the distribution of letters, regularly, on the Sabbath; and are informed that this practice, which is in direct contravention of the forementioned act of this Commonwealth, is enjoined in the act passed by your honorable body, on the 25th of April, 1810; the ninth section of which is in the words following, viz: "That every Postmaster shall keep an office, at which one or more persons shall attend, on every day on which a mail, or bag, or other packet, or parcel of letters shall arrive, by land or water, as well as on other days, at such hours as the Postmaster-General shall direct. And it shall be the duty of the Postmasters, at all reasonable hours, *on every day of the week*, to deliver on demand, any letters or packet," &c. &c.

Your memorialists are informed, that under this clause, the Postmasters are compelled to keep the post-office open on the Lord's day, to the evident infringement of the laws now in force in this State, against the violation thereof.

Your memorialists cannot, in justice to their own feelings, refrain from observing, that the violation of a salutary and long revered institution like the Sabbath, when sanctioned by the most powerful influence in the Union, cannot fail of having a tendency to endanger that respect for all the laws of religion and morality, on which the peace and happiness of society must ultimately repose.

They do, therefore, most respectfully and earnestly petition your honorable body, that the said ninth section of the act, entitled "An act regulating the post-office establishment," and passed the 25th of April last, may be so amended as to prohibit the delivery of letters, papers and pockets on the said Sabbath. And your petitioners, as in duty bound, will ever pray.

JOHN BRADFORD,	THOMAS GRAY,
ELIPHALET PORTER,	JOHN PIERCE,
JEDIDIAH MORSE,	WM. E. CHANNING,
ISAAC SMITH,	CHARLES LOWELL,
HORACE HOLLEY,	JOHN CODMAN,

SAMUEL C. THACHER.

Boston, December 26, 1811.

Among the letters of Dr. Morse, we find the following from the member of Congress to whom the petition was forwarded.

Washington, January 17, 1812

SIR,—I have received and presented the petition of the Boston Association of Ministers. The subject had been discussed in the Committee of post-offices and post-roads and the petition of other similar religious associations; a report *made against the object* of it: and the petitioners *had leave to withdraw their petitions*. In this state of the subject I could only present your petition and ask *permission to have it lie upon the table*.—The rules of the house permitted no other course. Even this was opposed by the chairman of the post-office and post-road committee; and a short dedate ensued. They have, however, granted my proposition, and the petition lies upon the table. Nothing can be done at this session, and from conversation with the chairman above mentioned, I think nothing can be effected at any other.—He says that it would derange the whole establishment; and whether this be true or not, I know the utter carelessness of a vast majority of the House, on the subject of your petition, and that any attempt will be hopeless.

REMARKS.

1. If petitions against opening post-offices on Sunday are proof of a conspiracy to unite Church and State the plot is of nearly twenty years standing, and Mr. Johnson is mistaken in his assertion that the late petitions were "the first attempt."

2. The original conspirators appear to have been the *Unitarians*, a majority of the signers to the above the petition being Unitarian ministers.—*N. Y. Obs.*

SABBATH MAIL QUESTION.

On this subject the editor of "the Pioneer," a liberal *Baptist* paper published at Rock Spring, in Illinois, has the following just remarks. We hope they will attract the attention of his brethren of the same denomination at the South, some of whom have joined in the silly clamor about "Church and State." It is clear that those who oppose the petitioners against Sunday mails under pretence of regard to liberty are laying the foundation of the most odious and intolerable tyranny. What is here said of militia officers will apply equally well to every other class of public officers.—*Ib.*

"We see no intricacies or difficulty about the subject. To our limited capacity, it may be confined in a nut shell. It involves but one single principle so far as government is concerned. Suppose that Congress, under its constitutional power to regulate the militia, had passed a law requiring all officers to observe drill musters on certain days, and that the time fixed on by the law, had been the *first day of the week*. Suppose a large number of the people, including many of the officers, had petitioned Congress to abolish that part of the law that required musters on *that day*, alleging as a reason that the law encroached on their *religious rights*, equally guarantied by the constitution, and required a violation of *their* consciences. And suppose they were told their petition was unreasonable, that it was an "*entering wedge to unite State and Church*"—that the constitution prohibited the repeal of the law, and finally, if the officers were dissatisfied they might all resign. Suppose the petitioners alledged that under such circumstances, the law operated to deprive them of a civil right, that these musters were not only an invasion of the rights of the officers, but tended to annoy religious societies, and prostrate religious rights amongst the people, and that no body's conscience would be disturbed if the objectionable part of the law was repealed. Now to our humble view of things, this is exactly the shape and size of the Sabbath mail question, so far as Congress is concerned, and all this tirade about church and state, religious toleration, &c. is quite irrelevant to the subject."

RELIGIOUS LIBERTY.

It is not a little singular that preceding nearly every violent attack upon Christianity and the church, in past ages, a mighty outcry has been raised by opposers and infidels, respecting *religious liberty!* Our Lord himself was boldly accused of treasonable designs, "Thou art not Cæsar's friend" was then the popular cry. During the prevalence of the persecutions of the four first centuries, of what crime against the state, were not Christians accused, and accused falsely! Was not the same course, in substance, pursued against many of the reformers of the 16th century? And who has forgotten the loud professions of friendship for *religious* as well as civil liberty, that came forth from the leading infidels of revolutionary France! Now, as Christians are beginning to awake to their duty to their Master and their fellow men, and revivals are multiplied, and the benevolent operations of the day carried forward with vigor, the same outcry is again raised. Let all the friends of religion and good government mark this coincidence, and then draw their own inference as to the *source* whence the outcry comes, and the design with which it is made.—*Christian Jour.*

A CATHOLIC PRIEST CONVERTED.

A letter from New-Orleans to a gentleman in Charlestown, Mass. inserted in the New-England Herald, says: "One of the Catholic Priests in this city has been convicted of his errors, by reading the Bible, and has commenced preaching against the abominable idolatries of the Papists This affronted the Catholics, and they bade him go among the heretics. He then sought for a French lady, who is a sister in our church. He has been to our class and prayer meetings, says he loves God with all his heart, and that Jesus, not man, can forgive sins. He rejoices that he has found his way among the Methodists. Last Tuesday evening, (March 23,) he arose and spoke in our meeting in the French language, with much power and feeling, so that there seemed to be a heavenly atmosphere around us. Sister Thompson interpreted what he said. He says he feels attached to us, and desires to go with us. We told him we hoped the Catholics would not seek to injure him; upon which he put his hand on his heart aud said, 'I fear not, God is with me.'"

PHILADELPHIA BIBLE SOCIETY.

This Society, the first of its kind in the United States, held its annual meeting in the Sixth Presbyterian Church in Philadelphia on the 5th instant; and was opened by prayer by the President, the Right Rev. Bishop White. The Rev. Dr. Janeway read the annual report, in which it was stated that the Society has within two years and a half fulfilled its promise of supplying every destitute family in the State, willing to receive one, with a Bible. The number of Bibles provided and sent to the different counties to accomplish this supply is nearly 40,000, which cost about $27,000. Besides raising this sum, the Society has lately made the American Bible Society a donation of one thousand dollars, towards the supply of every destitute family in our nation. Of the 27,000 dollars just named the Female Bible Society of Philadelphia contributed 9000 dollars.

At this anniversary four impressive and eloquent addresses were delivered by the Rev. Mr. Rutledge of the Episcopal Church, the Rev. Dr. McAuly and the Rev. Mr. Sandford of the Presbyterian Church, and the Rev. Mr. Durbin of the Methodist Church.

Dr. McAuley in the course of his speech stated that the American Bible Society has now in operation 16 steam and 20 hand presses; has during the present year issued 225,000 Bibles and Testaments; and up to the 1st of May instant, has received an income of $250,500, for all the purposes of the Society.

When the British and Foreign Bible Society commenced its operations in 1803, the Bible existed in no more than forty-seven languages; since which time, besides seven new and more perfect translations designed to supplant those already in use, the whole of the Bible has been translated into 70 tongues which before 1803 did not contain a page of it.

There are now 4586 different Bible Societies ascertained to exist in Christendom, of which 650 are in the United States.

We can print Bibles for two thirds of the expense which they cost in England; especially on account of the duty which the Bible Society there is obliged to pay to the Universities of Oxford and Camdridge. We ought, therefore, to consider ourselves as having a sort of copy right to the Bible from heaven, to print it for the Greeks, and barbarians, and every nation under heaven.—*Philadelphian.*

BOARD OF EDUCATION.

The number of Beneficiaries of the Board of Education at the present time is *fifty-five:* never before this year having been more than *nineteen.—Ib.*

MISSOURI AND ILLINOIS TRACT SOCIETY.

From the third Annual Report of the Missouri and Illinois Tract Society, we learn that this society held its anniversary at St. Louis, April 2d, 1830. Rev. Wm. P. Cochran, one of the Vice Presidents, in the chair.

The meeting was addressed by Dr. G. Mc Call, Mr. Allen, Mr. Grosvenor, and Rev. W. S. Potts.

During the year 784,334 pages of Tracts, and 2,900 copies of the Christian Almanac have been received into the depository. During the same period, 330,293 pages of Tracts, and 2,161 Christian Almanacs have been issued, besides 9,813 pages of French Tracts. Receipts into the Treasury during the year $603,01, disbursements $544,35; leaving in the Treasury $58,66. The receipts this year have nearly trebled those of any preceding year. After meeting every demand against the Society there remains in the depository 370,000 pages as the property of the society. —*Cincinnati Chris. Jour.*

COLONIZATION SOCIETY.

A letter has been received in this city, dated Covington, Tipton co. Ten. Feb. 19, from Mr. Polk, agent of the American Colonization Society, at the West. Mr. Polk has been every where received with great cordiality, and his object has met with general approbation. Through his influence, a State Society was last winter formed at Indianopolis, and auxiliaries in Richmond, Connersville, Brookville and Madison. From Indiana, Mr. Polk proceeded to Tennessee, and succeeded in forming a State Society at Nashville of 74 members, with a subscription of $140.—A Society at Huntsville; and a State Society at Tuscaloosa, Alabama, which subscribed upwards of $200, and four auxiliaries subscribed upwards of $400. Three small auxiliaries in the same state subscribed in all about $100. A small society was formed at Memphis with 50 members, and a subscription of about $55.

Mr. Polk states, that he has not failed in a single instance to form a society where he has attempted it. Universally the cause is patronized by nearly all the most intelligent and influential part of the citizens. Slavery is regarded by all, as an evil to which nothing can reconcile them but expediency, and which ought and must be eradicated as soon as possible.

A notice in the National Intelligencer states that the new fine brig Montgomery will sail from Norfolk, with emigrants to Liberia, on the 25th inst.—*Ib.*

EDUCATION IN KENTUCKY.

A very dear brother in the ministry, has had the goodness to transmit to us, the report of a Committee of the Legislature of Kentucky, on the subject of Common School Instruction in that populous and growing state. The Committee has, very justly, given great prominence to a document placed at their disposal by the Rev. B. O. Peers, of Lexington, Ky., who, at the request of the Legislature, visited New-England, New-York, and other Atlantic States, late last fall, for the purpose of reaping the benefit of their experience, in devising some effective plan for conveying this national blessing to tens of thousands in Kentucky, by whom it is entirely neglected. A more calm, judicious, and able document, has seldom fallen under our notice. The reduction of its abundant materials to the most lucid and philosophic order of arrangement, displays no less comprehensiveness of mind and vigor of talent, than do the profusion and accuracy of its details, the business-like tact, and prodigious industry of its author. He reduces *most* of the *legislative* endeavors to promote education to *three* classes; 1. Those, which, like Connecticut, support schools wholly by means of a fund: 2. Those, which, like Massachusetts, do it entirely without fund, merely authorizing the people to tax themselves: and 3. Those, which, like New-York, combine these two methods.

His examination of the system in Connecticut, convinced him that it was, practically, the worst by far of the three. That under the state of society in Massachusetts, the system there pursued, as far as the number of schools and teachers went, worked very well. But he appears satisfied that where a deep interest in the subject of education is to be created, as in Kentucky, the New-York system holds out the best promise of success.

The results of that system, as far as multiplying schools and scholars is concerned, are indeed wonderful. The whole number of children above 400,000, between five and fifteen years of age, are now reported to the commissioners as being regularly instructed. Whereas, in Kentucky, probably not much more than one-fourth of the 100,000 who might attend, are provided for.

But Mr. Peers very wisely insists, with much the most prominence and force, that the education of New-England and New-York, from excessive regard to economy, is, after all, wretchedly defective and bad; and that, therefore, the attention of Kentucky should mainly be directed to making the education which it does give, sound and effective. Accordingly, all the measures suggested and recommended by Mr. Peers, look in this direction; and bear upon their front such marks of practical wisdom, that we cannot but hope that the most important of them will be brought into immediate operation. This is the cause of political freedom, and of human happiness; and, therefore, emphatically the cause of God. May he smile upon and bless it!—*Phil. Rec.*

[BY REQUEST.]

From the Alabama Journal.

TRANSYLVANIA UNIVERSITY.

By a recent catalogue of the officers and Students of this literary Institution, I am gratified to perceive that it continues to enjoy in a high degree, the confidence of the public. It is, I believe, the oldest Institution of the kind, in the Western country; and is under the direction of Professors, who have been selected for their ability and experience in Teaching, from various part of the United States. There are thirteen officers of the institution, and three hundred and sixty two Students; [including the medical department;] about two hundred of these are from Kentucky, and the rest are principally from the Western and Southern States.

There are to my knowledge, in that institution, several youths from this State, who are pursuing their studies, with great diligence and success. I am particularly pleased with the attention paid to the morals of the Students, and to the formation of frugal and economical habits. Most of the Professors, and indeed, most of the respectable families in Lexington, take students as private boarders. When the students are minors, they are expected to deposit their funds with some approved and responsible person, who shall disburse them as in his judgment they may require; this is done gratuitously by the President for those in his family, or under his particular care. The President I know personally, as well as from the testimony of others, and I deem it my duty to the public to say, that I have the utmost confidence in his ability, as a Teacher, in his purity as a Christian, and in his experience and skill in training the youth committed to his charge, to gentlemanly manners, and to studious and virtuous habits. And until we have Institutions of the first order in our own State, I am solicitous that our youth should have the best possible advantages which can be obtained. At present I know of no University or College, which I could recommend to parents and youth, in preference to Transylvania University.—For myself I think the habits and morals of Youth are much safer when they are in private families, and especially in the families of their Teachers (as in Lexington,) than when they are collected together in great numbers in large buildings, as is the case at most of the Colleges.

JOHN GINDRAT.

MONTGOMERY—*Alabama.*

I cordially subscribe to the sentiments contained in the above communication, and believe the facts therein alleged, to be strictly correct. I would further observe, that the local situation of the Transylvania University, is one of the most healthy and delightful in the United States: and that the society of the city of Lexington, for intelligence and refinement of manners, does not yield to any place in the Western country. And although I expect soon to become a citizen of Ohio, and may reasonably be supposed to have a strong partiality for the character, manners, and institutions of that enlightened and flourishing State, yet it is with much pleasure, that I give this public testimony in behalf of the College at Lexington.

E. D. WASHBURN.

From the Philadelphian.

THE DEVIL AMONG BRETHREN.

"There are two sorts of men the Christian wrestles with; good men, and bad: Satan strikes in with both. First, the christian wrestles with good men. Many a sharp conflict there hath been betwixt saint and saint, scuffling in the dark through misunderstanding of the truth, and each other; Abraham and lot at strife. Aaron and Miriam justled with Moses for the wall, till God interposed and ended the quarel by his immediate stroke on Miriam. The Apostles even in the presence of their Master, were at high words, contesting who should be greatest. Now in these evil wars among saints, Satan is the great kindle-coal, though little seen, because like Ahab he fights in a disguise, playing first on one side, and then on the other, aggravating every petty injury and, thereupon provoking to wrath and revenge. Therefore the Apostle dehorting from anger useth this argument, give no place to the devil; as if he had said, fall not out among yourselves, except you long for the devil's company, who is the true soldier of fortune, as the common phrase is, living by his sword, and therefore hastes thither where there is any hope of war. Gregory compares the saints, in their sad differences to two cocks, which Satan the Master of the pit, sets on fighting, in hope, when killed, to sup with them at night. Solomon saith, Prov. 18. 6. the mouth of the contentious man calls for strokes. Indeed we by our mutual strifes give the devil a staff to beat us with; he cannot well work without fire, and therefore blows up these coals of contention, which he useth as his forge to heat our spirit into wrath, and then we are malleable, easily hammered as he pleaseth. Contention puts the soul into disorder, and *inter arma silent leges.* The law of grace acts not freely when the spirit is in commotion: Meek Moses provoked speaks unadvisedly. Methinks this, if nothing else will, should sound a retreat to our unhappy differences, that this Joab hath a hand in them. He sets this evil spirit betwixt brethren, and what folly is it for us to bite and devour one another to make hell sport! We are prone to mistake our heat for zeal; whereas commonly in strifes between saints, it is a fireship sent in by Satan to break their unity and order; wherein while they stand they are an armado invincible, and Satan knows he has no other way but this to shatter them. When the Christians' language, which should be one, begins to be confounded, they are then near scattering; 'tis time for God to part his children, when they cannot live in peace together."

GURNAL.

SECULAR SUMMARY.

DISTRESSING CASUALTY.—We learn, verbally, says the Delaware (Ohio) Gazette, that three young men (brothers) lost their lives in the east part of Marion County, on Friday last, by the presence of carbonic acid gas, familiarly denominated damps. The first entered the well, for the purpose of clearing it out, but had descended but a part of the way, when he suddenly fell to the bottom.—His mother, who was standing by, supposing he had slipped, called another son immediately to his relief; who having descended a few feet, also fell in the same manner. She then called her third and last son, who also entered the fatal well. He had scarcely begun to descend, when he called out, "Mother I am faint," and instantly shared the fate of his unfortunate brothers. On assembling the neighbors, it was soon ascertained that the well was so completely charged with the noxious vapor, that a lighted candle was extinguished within six feet of the surface. The lifeless bodies were taken out as soon as it could be done consistently with the safety of those assisting. What makes this case peculiarly distressing, is the fact, that the father of the young men is blind, and they were his principal, if not his only dependence. The name of the family, our informant did not recollect.

When will men learn that no person should ever presume to descend into any well, without having first let down a lighted candle. If that will burn freely, there is no danger from noxious vapor.

Proposed residence of the Indians.—The whole country west of Missiouri and Arkansas, (including the forty miles severed from the latter,) is already parcelled out to the different tribes who now occupy it. The Cherokees and Creeks are already murmuring on account of their restricted limits, and complain that the Government has assigned to both the same tract of country. The productions of the habitable parts of the country, under the careless culture of the Indians, will be found not more than sufficient to supply the wants of its present population. If the proposition respecting the formation of an Indian colony, contained in the report of the Secretary of War, should be adopted by the Government, we will have, according to the Secretary's calculation, seventy-five thousand at one litter, in addition to those already in the country. Will he tell us where he will put them! and how he will subsist them under existing circumstances! I believe his plan rational and practicable, if the Texas country belonged to the Government; but otherwise, the restricted limits in which he would have to plant his colony, would render it a perfect Indian slaughter-house.—*Arkansas Gaz.*

WEST-POINT.—The annual public examination of the Cadets at this national school commences next month. In the Philadelphia Inquirer we find the following names as those of the gentlemen selected by the Secretary of War to superintend the examination:—

Hon. S. P. Carson, of N. Carolina; Rev. S. Findley,* of Kentucky; Wm. W. Seaton, Esq. District of Columbia: F. Smith, of Virginia; Gen. M. Stokes, of North-Carolina; Dr. F. Bache, of Pennsylvania; Dr. Lindsley, of Tennessee; Samuel Edwards, Esq. of Pennsylvania; Wm. J. Anderson, of New-York; Jas. Shannon, of Kentucky; Rev. S. Steel,* of Kentucky; Hon. John Rowan, of Kentucky; James M. Mason, Esq. of Virginia; Judge J. Hall, of Illinois; Geo. McCulloch, Esq. of New-Jersey; Rev. Dr. Wainwright, of New-York; John Townsend, Esq. of New-York.

* These two gentlemen from Kentucky are appointed from Philadelphia, where they have been appointed to attend the clerical duties of their respective churches.

Illustrious Shoemakers.—Gifford and Drew were both Shoemakers: so was Holcroft, whose dramatic works have done him so much honor. Robert Bloomfield was a Shoemaker when he wrote his 'Farmer's Boy.' Doct. William Carey, Professor of Sanscrit and Bengalee, in the College of Fort William, Calcutta, was in early life, a Shoemaker. So is Mr. John Strothers, the author of 'The Poor Man's Sabbath,' 'The Peasant's Death,' and other poems. Roger Sherman, of Connecticut, one of the able signers of the Declaration of Independence, was also a shoemaker. He worked at his trade till he was twenty-one years of age, at Newton, near Boston, from whence he migrated to Connecticut; and by assiduity in civil employments, arose gradually to be a Judge, a Legislator and an eminent Statesman. Thus setting at nought the old maxim—*Ne sutor altra crepidam.*

SUMMARY.

Amongst the many innovations introduced in this age of mechanism, we have sails made use of to propel machines on land, and wheels to expedite travelling on water.

The Secretary of the American Colonization Society has received a letter from a friend in Fredericktown, Md., enclosing $300, being payments for three years of a subscription on the plan of Gerrit Smith, Esq.

The highest tax paid in Boston, by an individual, is about $2,700.

It appears by a recent census of Sicily, that it contains 1.730,000 inhabitants, 300,000 of whom are ecclesiastics, or living on ecclesiastical revenues; there are in the island 1,117 convents, containing 30,000 monks, and 30,000 nuns.

As far as the votes in Virginia have been heard from, 16,929 are for adopting the new constitution, and 7,533 for rejecting it.

The officers and seamen of the schooner Plandome, Capt. Adams of the port of New-York, bound to Washington, North-Carolina, have come to a resolution of dispensing with the use of ardent spirits on board of said vessel, through the means of religious tracts.

On the 26th of February, a fire in Bergen, the capital of Norway, destroyed according to different accounts, from 112 to 120 houses, besides many warehouses; and 100 families are without shelter. The damage is estimated at half a million or a million of dollars.

The Boston papers announce the death of the Hon. Daniel Cobb, aged 81, a soldier of the revolution, who filled during his life many civil offices, with honor to himself and usefulness to the state of Massachusetts. He was for several years speaker of the house of representatives, president of the senate, and member of congress. In 1809, he was lieutenant-governor of the state.

We understand, says the United States Gazette, that the President of the United States intends visiting the eastern states in the course of the summer, and will extend his visit as far north as the lakes.

Fire in the Mountains.—A recent letter from the county of Randolph, Va. says,—The mountains are on fire all around us, so that the sun apears to rise and set, veiled in blood, from the density of the smoke which pervades the atmosphere.

The City Council of Boston have decided to send sixty representatives to the next Legislature.

The American Colonization Society received 1608 dollars from January 20 to March 23.

A Georgia paper hints that the Governor of that State will probably convoke the Legislature before the commencement of June, to consider the proper course to be pursued in relation to the Indians and their lands, and the gold hunters.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

CLELAND'S HYMNS,

3D EDITION—ENLARGED,

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price $6 *per dozen*—62½ *cents single.*

POETRY.

HYMN.—*By Cowper.*

To Jesus the crown of my hope,
My soul is in haste to be gone;
O bear me, ye cherubim, up,
And waft me away to his throne.

My Saviour, whom absent, I love;
Whom, not having seen, I adore;
Whose name is exalted above
All glory, dominion, and pow'r:

Dissolve thou these bonds that detain
My soul from her portion in thee;
Ah! strike off this adamant chain,
And make me eternally free.

When that happy era begins,
When array'd in thy glories I shine,
Nor grieve any more by my sins,
The bosom on which I recline:

O then shall the veil be remov'd,
And round me thy brightness be pour'd:
I shall meet him whom absent I lov'd,
I shall see whom unseen I ador'd.

And then never more shall the fears,
The trials, temptations, and woes,
Which darken this valley of tears,
Intrude on my blissful repose.

Or, if yet remember'd above,
Remembrance no sadness shall raise:
They will be but new signs of thy love,
New themes for my wonder and praise.

Thus the strokes which, from sin and from pain,
Shall set me eternally free,
Will but strengthen and rivet the chain
Which binds me, my Saviour, to thee.

From the Boston Recorder.

THE FIRST MORNING OF SPRING.

Break from your chains, ye lingering streams,
Rise, blossoms, from your wintry dreams,
Drear fields, your robes of verdure take,
Birds, from your trance of silence wake,
Glad trees, resume your leafy crown,
Shrubs, o'er the mirror-brooks bend down,
Bland zephyrs, wheresoe'er ye stray,
The Spring doth call you, haste away.
—Thou too, my soul, with quickened force,
Pursue thy brief, thy measured course.
With grateful zeal each hour employ,
Catch vigor from creation's joy,
Stamp *love to God, and love to man,*
More deeply on thy shortening span,
And still with added patience bear
Thy crown of thorns, thy lot of care.
—But Spring with tardy step appears,
Chill is her eye, and dim with tears,
Fast are the founts in fetters bound,
The flower-germs shrink within the ground,
Where are the warblers of the sky?
I ask, and angry blasts reply.
—It is not thus in heavenly bowers.
Nor ice-bound rill, nor drooping flowers,
Nor silent harp, nor folded wing,
Invade that everlasting Spring,
Toward which we turn with wishful tear,
While pilgrims in this wintry sphere. H.

MISCELLANEOUS.

FEMALE INFLUENCE.

The following remarks are from "Suggestions on Education," by Catharine E. Beecher:—

Woman has been but little aware of the high incitements that should stimulate to the cultivation of her noblest powers. The world is no longer to be governed by mere physical force, but by the influence which mind exerts over mind. How are the great springs of actions of the political world put into motion? Often by the secret workings of a single mind, that in retirement plans its schemes, and comes forth to execute them only by presenting motives of passion, self-interest, or pride, to operate on other minds.

Now the world is chiefly governed by motives that men are ashamed to own. When do we find mankind acknowledging that their efforts in political life are the offspring of pride, and the desire of self-aggrandizement, and yet who hesitates to believe that this is true?

But there is a class of metives that men are not only willing, but proud to own. Man does not willingly yield to force. He is ashamed to own he can yield to fear. He will not acknowledge his motives of pride, prejudice, or passion. But none are unwilling to own they can be governed by reason, and even the worst will boast of their being regulated by conscience; and where is the person who is ashamed to own the kind and generous emotions of the heart?—Here, then, is the only lawful field for the ambition of our sex. Woman, in all her relations, is bound to "honor and obey" those on whom she depends for protection and support; nor does the truly feminine mind desire to exceed this limitation of Heaven. But where the voice of authority may never control, the dictates of reason and affection may ever convince and persuade; and while others are governed by motives that mankind are ashamed to own, the dominion of woman may be based on influence the heart is proud to acknowledge.

And if it is, indeed, the truth, that reason and conscience guide to the only path to happiness; and if affection will gain a hold on these powerful principles which can be attained no other way, what high and holy motives are presented to woman for the culture of her noblest powers. The development of the reasoning faculties, the fascinations of a purified imagination, the charms of a cultivated taste, the quick perceptions of an active mind, the power of exhibiting truth and reason by perspicuous writing—all these can be employed by woman, as well as by man. And with these attainable facilities for gaining influence, woman has already received from the hand of her Maker those warm affections and quick susceptibilities which can most surely gain the empire of the heart.

Woman has never waked to her highest destinies and holiest hopes. She has yet to learn the purifying and blessed influence she may gain and maintain over the intellect and affections of the human mind. Though she may not teach from the portico, nor thunder from the forum, in her secret retirements she may form and send forth the sages that shall govern and renovate the world. Though she may not gird herself for bloody conflict, nor sound the trumpet of war, she may enwrap herself in the panoply of Heaven, and send the thrill of benevolence through a thousand youthful hearts. Though she may not enter the list in legal collision, nor sharpen her intellect amid the passions and conflicts of man, she may teach the law of kindness, and hush up the discords of life. Though she may not be clothed as the ambassador of Heaven, nor minister at the altar of God, as a secret angel of mercy she may teach his will, and cause to ascend the humble but most accepted sacrifice.

USEFULNESS OF THE BIBLE.

A minister, in calling at a house in one of his Bible rounds, and finding that it was without a Bible, was assured by the woman that her husband would upon no account allow a Bible to remain inside his walls. He went away surprised and discouraged; but he determined not to give this hopeless case up, and he paid a second visit, and took a Bible with him. He found the man at home, and after making known his errand, the man begged in an angry tone that he would give himself no further trouble; "for there," said he, pointing to a large box, "there is my chest of truth." The minister, however, resolved to cast his bread upon the waters, and he left his Bible behind him. When he was gone, the man took up the Bible, not to read, but to destroy. And ashamed to do this in the presence of his family or any neighbors that might come in, he took it with him into the fields, intending to throw it into the river. But as he went along, he thought he would just look at it before he would destroy it, and see what it said. He read, and the word was made quick and powerful, and he could not, he durst not destroy it. He read again, and he began to feel the truths of the Bible all-important to him. But what was to be done? He was ashamed to take the Bible home again, or to be seen reading it, so he left in an out-house, and went every now and then to read a bit in private. At length he got courage to tell his wife how unhappy he was, and she sent him to the clergyman who had taken the Bible to his house, and whose instructions were blessed to the full relief of his mind, and to his establishment in that blessed truth which he had before labored to destroy. He soon set up family worship in his house, and was a surprise to all his neighbors.—*Philadelphian.*

MATERNITY.

Woman's charms are certainly many and powerful. The expanding rose just bursting into beauty, has an irresistible bewitchingness: the blooming bride led triumphantly to the hymenial altar, awakens admiration and interest, and the blush of her cheeks fill with delight; but the charm of maternity is more sublime than these. Heaven has imprinted on the mother's face something beyond this world, something which claims kindred with the skies—the angelic smile, the tender look, the waking watchful eye which keeps its fond vigil over her slumbering babe.

These are objects which neither the pencil nor chisol can touch, which poetry fails to exalt, which the most eloquent tongue in vain would eulogize, and to portray which all description becomes ineffective. In the heart of man lies the lovely picture: it lives in his sympathies; it reigns in his affections; his eyes look round in vain for such another object on earth.

Maternity—ecstatic sound! so twined round our heart that it must cease to throb ere we forget it!—'Tis our first love! 'Tis part of our religion! Nature has set the mother upon such a pinnacle, that our infant eyes and arms are first uplifted to it: we cling to it in manhood, we almost worship it in old age. He who can enter an apartment, and behold the tender babe feeding upon its mother's beauty, nourished by the tide of life which flows through her genial veins, without a panting bosom and grateful eye, is no man, but a monster. He who can approach the cradle of sleeping innocence without thinking that "of such are the kingdom of heaven!" or view the fond parent hang over its beauties, and half retain her breath lest she should break its slumbers, without a veneration beyond all common feeling, is to be avoided in every intercourse of life, and is fit only for the shadow of darkness and the solitude of the desert.

It is perhaps, the privilege of woman only, to extract the sting of grief from others, by the gentle patience with which she is taught by nature, to set the example of meek endurance. Her first step in the career of duty, is generally by the bed of sickness or of suffering. There she hushes helpless infancy to repose; and to the infirmity of age supplies the sweetness of cheerful patience. It is her province to smooth the angry passions, to allay the violence of intemperate man, to divert or sooth the querulousness of peevish, fretful tempers. It is hers, in fine, to be a peace-maker on earth: and let her not disdain this, her allotted career, nor ever swerve from it. It has not the promise of the world's beatitudes or glories, but it is blessed, and it is glorious nevertheless; and oh! above all, let not those who ought to cherish and foster these gentle virtues, endeavor to stifle or eradicate them by substituting in their place the excitements of frivolous vanities, and the empty cares of dissipation.

STUDY OF THE WORKS OF GOD.

"This is undoubtedly the noblest study that can ever engage the attention of intelligent beings. To the serious and well ordered mind; and to the renewed and pious heart, there is no study more sublime, or more attractive and profitable. Every where, from the smallest particle, up to the worlds of almost inconceivable magnitude—from the microscope insect, to the most formidable monsters of earth and ocean—from the gently bubbling spring of the valley, to the thundering cataract, we can easily trace the finger of Deity, and discover abundant evidences of infinite power, wisdom and goodness. We can look upon the universe as the vast temple of Almighty King—heaven as his throne—earth as his footstool—angels as his ministers to do his will—the children of men, too, as his creatures and servants. The sun, moon, and stars, and every thing that is grand and beautiful, in heaven and earth, are but so many princely ornaments with which He hath embellished his palace, decking it with a fadeless glory, and rendering it worthy its great Builder and Maker.

The more deeply and curiously we search into every part of the works of nature, the more clearly shall we perceive shining forth in them the attributes of God. "The heavens declare the glory of God, and the firmament showeth his handy work." All things, above and below, whether animate or inanimate, are so fearfully and wonderfully made; there is in them so much evident and inimitable skill of contrivance—such delicacy, beauty, and perfection of workmanship—such regularity and harmony in the midst of boundless variety—such a complete and astonishing adaption of means to some purposed and valuable ends—such a wise connexion and subserviency of all things in the great plan of Divine Providence, that though there were neither speech nor language heard among them; yet would they silently and most convincingly point to the origin whence they sprung, and lead our contemplative spirits to worship and adore their Omnipotent Author. In the true and impressive language of nature and religion, they seem forever to say—"the hand that made us is divine."

The greatest and best men who have ever existed, have been much occupied in the study of nature. It seems to to have been their delight. It serves to humble their pride, to elevate their affections, and to purify their hearts, and inspire them with the noblest sentiments. From the living creatures, from the brooks and trees, from the clouds and lightnings, from the heavenly luminaries, from all things visible, as from so many mirrors, they could behold the reflected image of Deity. They delighted to expatiate over the wide works of creation, and meditate upon the wonders which the Creator hath wrought. There is, perhaps, no closer or sweeter communion, than that which the thoughtful and devout man holds with the Eternal Spirit, through the medium of his works. When silently looking around him upon the unnumbered mysteries and marvels of the universe, he sees and feels the presence of the unsearchable God. The stars seem to shine and sing together to his glory. The cedars, and all the forests upon a thousand hills, seem to wave their lofty heads in homage. The thunders speak his dread, resistless power.—Upon the broad heaving ocean, deep unto deep utters its voice, and proclaims the might of Him who ruleth the winds, and storms, and waves."

SPIRIT OF CHRISTIANITY.

"We know that every thing is affected that is touched by the spirit of Christianity. It touches the heart of the poor man, and he becomes humble as a little child; it touches the heart of the sensualist, and he becomes pure and heavenly; it touches the affections of the covetous, and he besomes liberal; it touches the heart of the revengeful, and they become forgiving and loving; it touches the chain of caste, and it melts; it touches the idols of the heathen, and they fall to the ground like Dagon before the ark of the Lord; it touches the atmosphere of idolatry, and the glare of superstition is dissolved; it touches the fetters of the slave, and they fall off; it touches the ruthless despots oft be earth, and they wither at its glance; it touches the hearts of savages, and they take their place among civilized men; it sends its fructifying showers on the barren wilderness, and it blossoms like the rose; it smiles upon the desert, and the inhabitants of the rock, the wandering bushmen sing for joy, and shout from the tops of the mountains."

From the Vermont Chronicle.

HINTS TO PARENTS.

"Just this once," or, the rule broken.

"Just this once," says the fond mother to herself, as she allows the cake or sweetmeat to slip into the mouth of her darling, in despite of her rules for preserving health. It is but a crumb, and how unkind to refuse the friend that so tenderly offers it; and then, just for once, it can do no harm. "I must pacify my child *this* time, at any rate," says the mother, pressed with the hurry of business. "I may grant an unallowed indulgence, in such a case as this, and 'just for once,'" says she to herself. In the confusion, sometimes, occasioned by company, where the mistress does not preserve her calmness and self-possession, her disturbed manner necessarily propagating itself through the family, down to the youngest child,—then, is an urgent case; and the child must be kept quiet, at any price, 'just *this* once,' says the yielding mother.

A little child is learning to go to bed alone; the point is nearly gained, but something occurs to disturb its habits, and raise a spirit of rebellion. The mother perhaps is called away in the midst, and she directs that it be rocked to sleep, *this once;* and so the whole work is undone; aye, more than undone.

The child throws down its hat or gloves; the mother finds them, and does not exert herself to enforce the rule that should send them to their place; 'it is no matter, *just this once;* another time I will talk loud and long.' Sometimes the child (and happy it is, if it is never a *young lady*) is suddenly called to go abroad; and then the agitation, hurry and confusion, because the hat, cloak, or gloves, are misplaced! They did not happen to be put in place, '*just this once.*'

Rules had better not be made, if there is not firmness enough in the mind that makes them, to resist the least temptation. In none of the ways of private life, do we more see the want of steady principle, than in the management of little children, from the first breath they draw. In some happy exceptions, there is a native firmness of temper in the parent; or where this is wanting, it is supplied by principles dictated by conscience, and accompanied by an earnest effort after such a steady adherence to their principles, as will not yield to any earthly feeling or solicitation.

There is a way of denying the wishes, and yet of leaving the mind of the child in a pleasant state; and it may be learned and practised by all parents. This firmness of principle does not involve a constant series of denials towards the child—for it soon learns what to expect; and no one is quicker than a child, to understand a rule wherein itself is concerned, and to notice, too, the least deviation from it.—These occasional compliances lead to the destruction of all principle: the effect on the parent is enfeebling to his own character, and on the child, to foster an uneasy and a disobedient temper, to subject it to the dominion of passion, and to lead on to evil consequences, more numerous than the power of human intellect can compute. La Jenne Mere.

COMPARATIVE VALUE OF CHRISTIANS.

One spiritual Christian in a church is often more useful than an hundred ordinary professors. How many hundred Christians of the common kind, would be required to make, in point of usefulness, one Baxter, or Edwards, or Martyn! These it is true were men of powerful minds, but it was their superior spirituality that made their power the means of exalting the ages in which they lived. There were other professed Christians of minds as powerful and of learning as great as theirs, who did very little towards advancing the cause of holiness in the world.
Philad. Rec.

HUMAN RESPECT.

Human respect is the sentiment which induces us to follow the laws of decorum; a sentiment highly laudable and necessary, but which is too often confounded with an extremely dangerous pusillanimity, the fear of ridicule. It is stupidity to despise well founded ridicule, but it is meanness to dread that which is unfounded. This is certainly the rule by which we ought to be guided. It is fool-hardiness to incur just ridicule by violating customs universally received in rational or merely indifferent things; but to brave the shafts of satire in defence of decency, or in the performance of truly benevolent and useful actions, is shewing a proper spirit, and that we know how to think and how to act.

ARTIFICE.

The most innocent dissimulation is never without disadvantages; whether criminal or not criminal, artifice is always dangerous, and almost invariably productive of misery. The best and soundest policy is, in no case to employ artifice, or to practise the slightest deception, but to be in every circumstance of life upright and sincere. This is the natural system of virtuous minds, and superiority of talents and of understanding is alone sufficient to lead to its adoption.

While some are driven through life as over a stormy sea, incessantly tossed and threatened by the angry billows, till they arrive, faint and weary, at the haven of rest, others are permitted to ramble at leisure through a pleasant vale, till they gradually ascend to the everlasting hills; and of how little consequence is it by which course we are led, if so our wanderings do but terminate in the same blissful country! We all receive that kind of discipline which our peculiar dispositions require, and if it is severe, we may be sure it is necessary too.—*Jane Taylor.*

It is beter to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—*Rambler.*

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Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

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Harrodsburg, Kentucky,

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

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